ORTHODOX PARADOXES:

OR,

A BELIEVER CLEARING TRUTH

By seeming.

CONTRADICTIONS.

The second Part.

BY

RALPH. VENNING.

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2 Cor. 4.3.

If the Gospel be hid, 'tis hid to them who are lost.

LONDON,

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TO
The Reverend, my most and best deserving Friend, and ever to be honoured as a Father,
Mr. *GEORGE HVGHES*,
Preacher of the Word of God in *Plymouth*.

Reverend Sir,

SEeing I am writing *Paradoxes*, I shall begin with this, which I judge no less *Orthodox* then any of the rest; *That* I may call you Father, and yet not transgress the command of Christ, *Mat*. 23. 9. which forbids me to call any man my Father upon earth. I must profess that I think my self so far from sinning in the extream of excess, that I rather think I cannot love and honour

nour you too much; though I am ſure I love and honour you ſo much, that I *can tantùm non*, onely not adore and worſhip you. *Moſt worthy Sir*, could words expreſs mine obligation, (*which yet they cannot anſwer*,) I would go a begging to all the Oratours and Maſters of Language in the world, and ſtrain the quinteſſence of all hyperboles that I might, (*if that could*) but teſtifie how much I am your debtour. I have formerly ſaid, *alas but*, a little, and therefore I now beſeech you to entertain this ſecond addreſs; that out of the mouth of two witneſſes this truth may be confirmed, that I am your *Son-ſervant*.

But, my dear Father, what ſhall I ſay to God, my dear, *yea, dearer then dear*; my deareſt God, to whom I am in debt, for being in debt to you? For though you brought the mercy, yet he ſent both you and it. Pray, Oh *my dear Father*, pray for poor me, that I may, *Oh that I may* walk worthy of him unto all wel-pleaſing, who hath called me out of my darkneſs into his marvellous light.

There is no wording it with God; 'tis a wrong to ſpeak, and little better to think of what he hath done; ſuch, *alas*! ſuch is the diſproportion between my words and my thoughts, and his works: Were ten thouſand Angels miniſtring Spirts to help me in praiſing of him, how ſhort, *Ah how ſhort*, would it fall of the honour due to his Name? *Oh Almighty God*, let me glorifie thee on earth, and finiſh the work thou haſt given me to do; *and as for Heaven*, I ſhall borrow the words of my dear and bleſſed Saviour: *Father glorifie thy Sonne, that thy Son may glorifie thee*, John 17. 1.

Sir, you see which way my soul tends, and therefore I hope you will pardon me, that at this time I say no more to you, *onely* to let you know, that when ever I remember what (*through grace*) I am, I cannot forget my self to be,

One (*though one of the meaneſt*) of your
Son-ſervants,

July, 1653.

RALPH VENNING.

The

The Epistle to the Reader.

Reader,

IN *the former, and in this second part of* Paradoxes, *thou hast a large part of my* Creed; *I will not call it the* Apostles *nor* Athanasius *his Creed, nor say of it, as he saith* (*or at the least as 'tis said*) *of his, that whosoever doth not believe it cannot be saved. I intend not to dogmatize, nor impose, onely I intreat thee to search the* Scriptures, *to see whether these these things be so. 'Tis the very genius of a well-bred soul to trie all things, but to hold fast only that which is good. If thou find any thing in this, or any of my writings, contrary to sound doctrine and* godlinesse; *do, I* intreat thee *do,* (*as on discovery I shall be ready to do*) *disown it: but if there be any thing that may be,* (as I hope there is, that may be) *of use to thy edification, do not despise it, because the Author's despicable.*

Reader, *I think 'tis no news to tell thee, that some men rather believe that they know, then know what they believe; and that there be also who have attained even to know what, why, and in whom they have believed. Some men thinke this their knowledge, that they know nothing,* (hoc tantùm scio, me nil scire) *they are alwayes learning, yet cannot say that they have so learned, as to attain to the knowledge of truth; they confesse that things are* δυσόητα, *hard to be understood; that there are*

dubia

ubia Evangelica, *ſome dark ſhadows in the cleareſt manifeſtations; yea that to their apprehenſions there are more then* Gordian knots in ſcirpo: *others are grown to ſuch Gigantick ſtatures in knowledge, faith, or, at leaſt fancy, that they cannot find difficulties enough for their active faith: they think this no riddle, but a very* ORTHODOX PARADOX, (though not among mine) *that things are true, becauſe impoſſible, and therefore to be believed becauſe incredible. I ſhall not undertake to cenſure the ſeeming modeſty of the one, nor the daring confidence of the other. Only this I think that nothing ſtands in ſome mens light ſo much as their light doth, as* Quintil. Multi ſcientiam aſſequi potuiſſent, niſi jam aſſecutam putaſſent, *many men might have attained to knowledge, if they had not thought themſelves to have attained; and the holy Apoſtle tels us,* 1 Cor. 8. 2. *That if any man think that he knoweth any thing, he knoweth nothing yet, as he ought to know. And therefore ſurely ſeeing nothing keeps* (at leaſt ſo much keeps) *ſome men from wiſedome, as their being wiſe, it becomes us to obſerve the Apoſtles advice,* 1 Cor. 3. 18. Let no man deceive himſelf; *If any man among you ſeemeth to be wiſe, let him become a fool, that he may be wiſe: if any man will do his will, he ſhall know the doctrine whether it be of God,* Joh. 7. 17. *And to him that ordereth his converſation aright, he will ſhew his ſalvation,* Pſal. 50. 23. *Surely, if we do ſincerely ſeek unto God, and humbly wait upon him, he will teach us, and by his Spirit will lead us through all the Labyrinths, Meanders, Wilderneſſes and Mazes of darkneſs and contradiction into the land of truth, the City of holyneſs, where God and the Lamb is the light thereof; yea, it hath pleaſed God, the Father*

of

of lights, and lover of the ſouls of men, *to write the things of mens greateſt concernment, (wich relate to Eternitie) in ſo fair and legible Characters, in ſuch Capitall and Golden Letters, that* he that runs may read. *I have heard of one that ſaid to a Lady (complaining of the darkneſs and obſcuritie of the Scriptures, though too well acquainted with the works of darkneſs;) What more plain then this, Madam,* ſaid he? *Thou ſhalt not commit adultery. So indeed one may ſay to the whining querulositie of many:* What more plain then this? *He that believeth ſhall be ſaved, and he that believeth not ſhall be damned;* What more plain then this? *He that hath this hope, or this faith, purifies himſelf, as God is pure:* What more plain then this? *Bleſſed are the pure in heart, for they ſhal ſee God:* What more plain then this? *Without holineſs no man ſhall ſee God:* What more plain then this? *He that ſinneth wrongeth his own ſoul;* What more plain then this? *Eph. 5. 5. For this ye know, that no whoremonger, nor unclean perſon, nor covetous man who is an idolater, hath any inheritance in the kingdome of Chriſt, or of God. Let no man deceive you with vain words, for becauſe of theſe things cometh the wrath of God upon the children of diſobedience.* Ah if we did but ſeriouſly meditate upon, *and put in practice theſe things, we ſhould then have the true knowledge of God, and eternall life. For otherwiſe, he that ſaith he knoweth God, and keeps not his Commandements, is a lier, and the truth is not in him. We are ſtill groping after the Tree of Knowledge, when as knowledge puffeth up, but love edifieth,* 1 Cor. 8. 1. *And though we ſpeak with the tongues of Men and Angels* and have not love, *we are but as a ſounding braſs, or as tinkling cymbals.*

And

And though we have the gift of Prophecy, and understand all Mysteries, and all knowledge; yea, though we have all Faith, so that we could remove mountains, and have no charitie, *we are nothing; Nay, though we give all our goods to feed the poor, and though we give our bodies to be burnt,* yet if we have no charitie, *it will profit nothing,* 1 Cor. 13. 1, 2, 3. *Oh therefore, though we earnestly covet the best gifts, yet let us mind the more excellent way: for at the day of judgement, not he that hath known, but he that hath done the will of God, will be called* (and will be) *blessed.*

Now Reader, if thou want (*and hast a mind to have*) *wisedome aske it of God, who giveth liberally, and upbraideth not: Apply thy self to use and improve the promises,* the great and most precious promises, *which are given unto us, that we might be cleansed from all filthiness of flesh and spirit, to perfect holyness in the fear of God,* that we may be made partakers of the divine nature, *having escaped the corruptions which are in the world through lust. Let not thy time be taken up to get a little yellow dust, or a vain emptie title of honour, but look after this true practicall* (which is saving) *knowledge of God; seek it as Silver, search for it as for hid treasure: then shalt thou understand righteousness, and judgement, and equitie, and every good path,* Prov. 2. *Which that thou mayest attain unto, is the prayer of him who wisheth thee nothing less then happiness*

July, 1653. *RALPH VENNING.*

ORTHODOX PARADOXES; OR, A Believer clearing truth by *seeming* contradictions.

The first Century.

1 HE believes that we are to serve the Lord *with** *fear*; and yet he believes that we are deliver'd by Jesus Christ out of the hands of all our enemies, that we should serve him *without* * *fear*, in righteousnes and holyness all the dayes of our life.

* Psalm 2. 11.

* Luke 1. 74.

2 He believes that where ever a man be present, he cannot be * absent from the Lord; and yet he believes that while we are at home (*or in-dwellers*) in the body, we are * absent, (*or are out-dwellers*) from God.

* Psal. 139 7, &c.

* 2 Cor. 5. 6.

3 He believes that sinne *cleaves* to the affections of the Saints; *but* he believes that the affections of the Saints *do not cleave* to sin.

4 He believes that a man *may have *thoughts of evil*, which yet he believes *may not be evil thoughts.*

* Zach. 12 10.

5 He believes that there is *a time to* * *weep*; and yet he believes that he is *to rejoyce alwayes*, * or at all times, or evermore.

*Eccl. 3. 4. *1 Thes. 5. 16. Phil. 4. 4.

6 He believes that it is appointed for (*all*) men once to die; and yet he believes that we shall not all * (*sleep, viz.* the sleep of death, *that is,*) die.

* Heb. 9. 27. Eccl. 3. 2. * 1 Cor. 15. 51.

7 He believes that *Repentance* consists not in willing a change, but in the change of the will; and yet he believes that *when God is said to repent*, he doth not change his will, but wils a change.

1 Thes. 4. 17. * μετάνοια

——*When God repents of ill,*
He wills a change, he changeth not his will.

Heb. 2. 16.

8 He believes that the Son of God took on him *the nature which was common* to all men; and yet he believes that *he took not on him all men* to whom the nature was common.

* Gal. 3. 13.

9 He believes that Christ was made * *a curse* for us; and yet he believes that Christ was not *accursed*, but blessed.

* 1 Cor. 3. 18.

10 He believes that to become a fool, is *not the way* to be wise; and yet he believes that if any man will be wise, he must become a fool.

* Rom. 8. 8.

11 He believes that they who are *in the* * *flesh cannot* please God; and yet he believes that Christ was in the flesh, *and when he was in the flesh*, did (and did nothing but) please God.

12 He believes that God is no where out of himself; and yet he believes that God is in many things, *which are not* himself, and *which are out* of himself.

13 He believes that many times there may be

be *sin in the action*, when yet he believes that the *action* may *not be sin.*

14 He believes that Gods willing of sin to be, *is not sin*; and yet he believes that the creature sins, if it but will a sinne to be, though it do not commit it.

15 He believes * that every one that asketh, receiveth; and that he who seeketh, findeth; and to him that knocketh it shall be opened: *and yet he believes* that * many ask and receive not, many seek to enter, and doe not; that many knock (*as the foolish Virgins*) to whom it is not opened. * Matth. 7. 8. * James 4. 3.

16 He believes that *no man is*, (nor is to be accounted) *worthy* of the Kingdome of heaven; and yet he believes that the Saints are accounted worthy of the Kingdome of heaven, and that they shall walk with God in white; for *they are worthie.*

17 He believes that all a mans, yea that all mens righteousnes and praise addeth no honour to God; *and yet he believes* that he that worketh righteousnes, and offereth praise, honoureth God.

18 He believes that the Spirit of God feels no grief: and yet he believes that many men grieve the *Spirit* of God.

19 He believes that that which is born of the Spirit is spirit: and yet he believes, that they who are born of the Spirit, are not spirits.

20 He believes that no man ever yet hated his own flesh: and yet he believes that many hate nothing more then their own flesh.

21 He believes that Christ could not do many mighty works in his own Countrey, because of their unbelief: and yet he believes that their

unbelief did not dis-enable Christ from doing mightie works there.

22 *He* believes that Christ was not sent, but to save the lost sheep of the house of *Israel*; and yet he believes that Christ was sent to save other sheep, which were not of the Jewish fold, or of the house of *Israel*.

23 *He* believes that he is partaker of the divine nature: and yet he believes that he is not God.

24 He believes that assoon as he begins to live, he begins to die, and that the more his life encreaseth, the more it decreaseth, that his birth is the begining of his death: and yet he believes that as soon as he dies, his life begins.

25 He believes that Christ was God-man united, and he believes that in a Christian God and man is united: and yet he believes that no Christian is Christ.

26 He believes that he is to love his neighbour as himself: and yet he believes that he may without breach of the command love himself more then his neighbour.

Ad quale non ad quantum.

27 He believes that in him (*that is, in his flesh*) there dwelleth no good thing: and yet he believes that God who is the chiefest good dwelleth in his flesh, in his heart of flesh.

28 He believes that sin hath not, and that it never shall have dominion over him: and yet he (*to his sorrow*) finds that the Law of his members doth often bring him into captivitie to the Law of sin.

29 He believes that the reproaches of Christ are not his treasures: *and yet he is of* Moses *his mind*, accounting the reproaches of Christ grea-

[illegible]

ter treasures then the riches of *Egypt*.

30 He believes that where sinne abounds, grace abounds much more: *and yet* he dares not sin, either because grace doth, or that grace may abound.

31 He believes that all things are his: *and yet* there are many things which are not his, neither will he, nor can he call them his.

32 He believes that he sins, if he love not his father and mother: and yet he believes that he sinnes, if he hate not his father and mother. Luke 14. 26.

33 He believes that all things work together for his good: *and yet* he finds that many things which befall him, bring evil to him.

34 He believes that he is to love his enemies, to bless them that curse him, and to pray for them that despitefully use him: and yet he believes that he may without transgression pray against them that use him so.

35 He believes that when evil is done, good doth come thereof: and yet he believes that he must do no evil, no not to this end, that good might come thereof.

36 He believes that Christ is that bread, and that water of life, of which whosoever eateth and drinketh shal never hunger nor thirst more: and yet he believes that they who eat and drink thereof, did never hunger and thirst so much before, as after they had eaten and drunk thereof.

37 He believes that they overcome the world, who believe that Jesus is the Sonne of God: and yet he believes that many believe Jesus to be the Son of God, who do not overcome the world.

38 He believes that God dwelleth in them, and that they dwell in God, who confeſs that Jeſus is the Son of God: and yet he believes that many confeſs Jeſus to be the Son of God, who dwell not in God, and in whom God dwelleth not.

39 He believes that *Iſrael* (*a type* of a ſinners going out of the Egyptian ſelf) † wandered in the wilderneſs in a ſolitary way, and found not a Citie of habitation: and yet he believes that while they wandred, and were wildered, God led them in a right way to a Citie of habitation.

* The furtheſt way about, the neareſt way home

* Pſal. 107 4. with 7.

40 He believes that murmuring againſt God is not the way to prevail with God for mercy: and yet he believes that when *Iſrael* * cried, *that is*, murmured, God heard their crie, and delivered them out of all their trouble.

* Pſalm 107. 6.

41 He believes and knowes that without Chriſt he can do nothing, and that it is God worketh in him both to will and to doe, of his own good pleaſure: and yet he believes that 'tis his own fault, if he will not and do not that which is good.

42 He believes that no man can ſay that Jeſus is the Lord, but by the holy Spirit: and yet he believes that many men ſay that Jeſus is the Lord, who ſpeak it not by the holy Spirit.

1 Cor. 12. 3.

43 He believes that God is of purer eyes then to behold iniquitie: and yet he believes that God beholdeth iniquitie every day.

44 He believes that the Spirit is alwayes in the Saints, and that they are united in one: and yet he believes that the Saints are not alwaies in the Spirit.

Pſal. 42. 5.

45 He believes that there is no reaſon, why he

he ſhould be at any time troubled with any thing; and yet he finds that many times his reaſon tells him, that at and for many things he ſhould be troubled.

46 He believes that a man cannot heartily welcome and receive any thing but good; and yet he believes that he is to receive evill at the hand of God, as well (and to bid it as welcom) as good, and to thank him too:

47 He believes that no affliction is joyous, but grievous; and yet he glories in tribulation, and accounts it all joy when he falls into many afflictions.

48 He declines all ſufferings as much as he can; and yet he rejoyceth if he may be counted worthy to ſuffer for the name of Jeſus.

49 He believs there are ſome who never doubt of their ſalvation, but live and die with their hearts full fraught with confidence that they ſhall arrive to heaven; *when as he yet believes* that their ſalvation is to be doubted of, yea he believes that they will aſcend from the grave, to deſcend to hell. Matth: 7. 22.

50 He believes that Chriſt needed no witneſſes of his Reſurrection; and yet he believes it was neceſſary that ſome ſhould be witneſſes thereof.

51 He believes that every man in his beſt eſtate is altogether vanitie; and yet he believes 'twere vanitie to thinke that any man in his worſt eſtate were altogether in vain.

52 He believes that God will remember his ſin no more; and yet God puts him in remembrance of it when he ſins.

53 He believes that Chriſt ſaid he would from hence forward call his Diſciples not ſervants,

vants, but friends; and yet he believes that Christ did after that (but yet without falsifying his word) call them servants.

54 He believes that Christ did not speak amiss, nor miscal *Judas*, when he did call *Judas* friend; and yet he believes that *Judas* was no friend to Christ.

55 He believes that it is not the will of God that men should do any evil; and yet he believes that men do fulfill the will of God by the evill they do. Acts 4. 9.

56 He believes that a man cannot be overmuch righteous; *yet the Text saith*, Be not righteous overmuch.

57 He believes that sin it self worketh together for his good; and yet he believes that 'tis not good for him to sin.

58 He believes that the best way for Christians to live in continuall peace, is to maintain a continuall war, and to be alwaies fighting the good fight of faith.

59 He believes that God fulfils the desires of them that fear him; and yet he believes that God doth not give them that fear him what they desire.

60 He believes that Christ knew no sin; and yet he believes that Christ did know, and doth know all sin.

61 He believes that some have eyes and see not; and yet he believes that they are not blind.

62 He believes that some have ears and hear not; and yet he believes that they are not deaf.

63 He believes that all things are lawfull to him; and yet there are some things which he dares not do, because he believes that 'tis not lawfull for him.

64 He

64 He believes that as the man thinketh, ſo is he; and yet he believes there are many men who are not as they think themſelves to be. Prov. 23. 7 Prov. 13. 7

65 He believes that to give away what one hath, is not the way to be rich; and yet he believes that ſome grow rich by giving away what they have. Rev. 3. 17. Prov. 11. 24.

66 He believes that through a lie *God* may be glorified; and yet he dares not lie to glorifie God. Luke 1. 33. Rom. 3. 7.

67 He believes that *David* was a man after Gods own heart, and that he ſinned not, ſave in the matter of *Vriah* the *Hittite*; and yet he believes that *David* ſinned many other times, and in many other cauſes.

68 He believes that *Judas* (according to his own confeſſion) did betray and ſinned in betraying the innocent blood of Chriſt, and that Pilate did unjuſtly condemn the juſt perſon of Chriſt, and that the *Iews* did unrighteouſly crucifie a righteous Chriſt; and yet he believes that though Chriſt was unjuſtly put to death, yet that juſtice it ſelf required that he ſhould die; yea he believes that Chriſt was delivered by the determinate and determining counſel of God, and that *Herod* and *Pontius Pilate* with the Gentiles and people of *Iſrael*, did whatſoever Gods hand and counſel had before determined to be done, *at that time and by them men.* Acts 2. 23. Acts 4. 27. 38.

69 He believes that Chriſt ſpake truth, when he ſaid, No man receiveth my Doctrine; and yet he believes it for a very truth, that ſome, yea, that many (and at that time) received his Doctrine.

70 He believes that *Abraham* did call the rich man, *Sonne* or *Child*; and yet he believes that Luke 16. 25.

that *Divis*, or the rich man was not a ſonne or a child of *Abraham*.

71 He believes that their ſalvation may be ſure; who yet he believes may not be ſure of their ſalvation.

72 He believes that faith is as clear a proof that men ſhall be ſaved, as he belives ſalvation to be a clear proof that men have believed.

73 He believes that there is none righteous, no not one; and yet he believes that there are ſome, yea many righteous ones.

74 *He* believes that all the promiſes of God are in Chriſt Jeſus, Yea, and Amen, *i.e.* they ſhall as certainly be made good as made; and yet he believes that there are many good promiſes made, which are not made good.

75 He believes that God hath made good his promiſe to *Joſiah*, *viz.* to gather him to his grave in peace; and yet he believes that *Joſiah* died in war, and was ſlain in a battle.

76 He believes that heaven and earth may ſooner paſs away, then one word of God fall to the ground, *that is*, not be fulfilled; and yet he believes that though God told *Adam*, that in *the day he did eat of the forbidden fruit, he ſhould ſurely die; yet that *Adam* did not die that day, but that he lived nine hundred and thirty years before he died.

* He died within the thouſand years which with God are but as a day.

77 He believes that it is a ſhame for any man or woman to go naked, and yet he believes that the very clothes which cover our nakedneſs are a ſhame to us; for *Adam* and his wife were naked, and were not aſhamed.

No ſinne, no ſhame.

78 He believes that *Love one another* is a new command; and yet he believes that it was from the beginning.

79 He

79 He believes that there is no new thing undef the Sun; and yet he believes that all old things are paſt away, and every thing is become new.

80 He believes that whoſoever bowes and falls down before an Image to worſhip it, doth ſin againſt God; hand yet he believes that every knee that bowes not at, and every heart that worſhips not the Name of Jeſus, who is the Image of God, doth ſin againſt God.

81 He believes that the grace of God is not, nor can be received in vain; *and yet Paul* beſought the *Corinthians* that they would not receive the grace, *i. e.* the Goſpel of God in vain.

82 *He* believes that the grace of God cannot be turned into laſciviouſneſs; and yet he believes that many men turn the grace of God into (*i.e.* abuſe the Doctrine of grace) unto laſciviouſneſs.

83 He believes that dead men cannot ſpeak; and yet he believes that *Abel*, though dead, ſpeaketh yet.

84 He believes that wicked men are dead in treſpaſſes and ſins; and yet he believes that they live in them; yea, he believes that they who live moſt in ſin, and in moſt ſin, are moſt dead in ſinne.

85 He believes that God is true, and that as he cannot be deceived, ſo he cannot deceive; *and yet the Prophet ſaith to God*, Surely thou haſt greatly deceived this people. Jeremiah 4. 10.

86 *He* believes that God is not tempted with evil; and yet he believes that Chriſt who is God was tempted fourty dayes by the evil one the Devil, and that God was tempted fourty yeers by

by the evil Jewes, or by the evil of the Jewes.

88 He believes that God tempteth no man, and yet he believes that God leadeth men into temptation, and that Christ was led into the wilderness by the *Spirit* of God to be tempted of the Devil.

88 He believes that he is a man, and not a worm; and yet he confesseth himself to be a worm and no man.

89 He believes that when Christ was crucified, he was crucified with him; and yet he did not hang on the Cross when Christ did.

90 He believes that when Christ lay in the grave, he was dead with Christ; and yet he was not in the grave when Christ was there.

91 He believes that when Christ ascended on high to sit at the right hand of the Father, he ascended with him, and believes that he sits now with Christ in heaven; and yet he believes that Christ ascended many hundred yeares before he was born, and he knows that he lives on earth to this very day.

92 He believes that God by Christ is reconciling the world to himself, making peace by his Cross; and yet he believes that there is no peace to the wicked.

93 He believes that in Gods presence no flesh living can be justified; and yet he believes that God justifieth the ungodly.

94 He believes that many shall call upon the Name of the Lord, *saying*, Lord, Lord, who shall not be saved; and yet he believes that whosoever shall call upon the Name of the Lord, shall be saved.

95 He believes that as Christ said to the Jewes, so he said also to his Disciples, *viz.*

Whither

whither I go, thither ye cannot come: and yet he belives that where Christ went, thither they also are gone.

96 He believes that God willeth all men to be saved, and to come to the knowledge of the truth: and yet he believes that to them who are without all things are done in Parables; that seeing they may see, and not perceive, and hearing they may hear, and not understand, lest at any time they should be converted, and their sins should be forgiven them: yea, he believes that they could not believe, because he hath blinded their eyes, and hardned their hearts, that they should not see with their eyes, nor understand with their hearts, and be converted, and he should heal them. 1 Tim. 2. 4. Luke 8. 10. John 12: 39. 40.

97 He believes that he that doth righteousness, is righteous: and yet he believes that righteousness is not by doing.

98 He believes that they who received the Disciples of Christ, received Christ: *for so he saith, He that receiveth you, receiveth me*: and yet he believes that many received the Disciples of Christ, who did not receive Christ.

99 He believes that Jesus Christ came to speak peace, and to make peace: and yet he believes that Christ came not to bring peace, but the sword.

100 He believes that if we confess our sins, God is just and righteous to forgive us our sins: and yet he believes that many confess their sins whose sins are not forgiven: and yet he believes that God is not unjust, nor unrighteous, nor worse then his word.

The

101 He believes that Christ was before *David* was, for he was *Davids* Lord: and he believes that *David* was before Christ, for Christ was the Son of *David*.

102 He believes that if God speak the word, it shall come to pass: and yet he believes that God spake concerning *Nineve*, Yet fourty dayes and *Nineve* shall be destroyed, and that word came not to pass.

But stay! is God like one of us? can he,
When he hath said it, alter his Decree?
Denounced judgement God doth oft prevent,
But neither changeth counsel nor intent;
The voice of Heaven doth seldom threat perdition,
But with expres or an imply'd condition.
So that if Nineve *return from ill,*
God turns his Hand, he doth not turn his Will.

103 He believes that God never did, nor never will forsake his people, and yet they often cry out, *Oh my God*, hast thou forsaken me! thou hast forsaken me, *Oh God!* and he believes that they speak true.

104 He believes that Christ was born of a married woman: and yet he believes that his mother was a Virgin.

105 He believes that the Spirit of God is invisible: and yet he believes that *John* saw the Spirit of God coming down like a Dove.

106 He believes that blessed are they that mourn: and yet he believes that they who mourn are not blessed, for all tears are not wiped from their eyes,

107 He believes that Christ alone is the light of the world: and yet he believes it true, that the Disciples were the light of the world.

108 He believes that though his right eye offend him, yet he should not pluck it out; though he is commanded (*and he believes 'tis sinne to transgress the command*) that if his right eye offend him, he should pluck it out.

109 He believes that blessed are the mercifull, for they shall receive mercy: and yet he believes, that all that shew mercy, have not such mercy shewen them, as should make them blessed.

110 He believes that 'tis the pleasure of the Lord that the wicked should die; and yet he believes that God takes no pleasure in the death of the wicked.

111 He believes that every one that confesseth Christ Jesus to be come in the flesh, is not born of God: and yet he believes that Scripture true, which saith, *that every one who confesseth Christ Jesus to be come in the flesh, is born of God.*

112 He believes that whatsoever the godly man doth, shall prosper: and yet he believes that many a godly man doth many a thing, which doth not prosper. Phil. 2.

113 He believes that the Kings of the earth did ill to give their kingdomes to the Beast: and yet he believes that God did put it into their hearts. Revel. 17 17.

114 He believes that a Christian is not to spend all his time in Prayer: and yet he believes that he is to pray alwayes.

115 He believes that as Christ is (*who is in heaven,*) so are we in this world: and yet he

believes that we in this world are not ſo as Chriſt is, (*or as Chriſt, who is*) in heaven.

116 He believes that there is no profit, *i. e.* no content in any eſtate or condition under the Sun: and yet he believes that many a Saint hath learned in whatever eſtate or condition they are, therewithall to be content, and to account it profitable.

117 He believes that there is not any thing leſs then nothing; and yet he believes that all the Nations of the earth are leſs then nothing.

118 He believes that of every idle word a man ſpeaks, he muſt give an account to God; and yet he believes that no man can give God an account of one of a thouſand.

119 He believes that he who ſaith he ſinneth not, or hath no ſin, is a liar, and the truth is not in him; and yet he believes that every one that is born of God, is not only pardon'd, and ſo hath no ſin, but ſinneth nor, and therefore he is no liar, *though he ſay* he hath no ſinne, and that it is not he that ſins, and that he ſinneth not.

120 He believes that all Chriſts own receive him; and yet he believes that Chriſt came to his own, and they receiv'd him not.

121 He believes that a man and his wife are two; and yet he believes that they are no longer two, but one.

122 He believes that Chriſt and a Saint are two; and yet he believes that Chriſt and the Saints are one.

123 He believes that God reſted on the * Sabbath day from working; and yet he believes that he worketh * hitherto.

124 He believes that it is not good for man

to

* Gen. 2. 2
* John 5. 17.

to be alone; and yet he believes that it is good for man not to *touch a woman. * 1 Cor. 7. 1.

125 He believes that light and darkneſs have no communion; and yet he believes *that God who is light dwelleth in darkneſs, and maketh it his pavilion round about him.* 2 Chron. 6. 26.

126 He believes that to increaſe and multiply is a bleſſing; and yet he believes the barren bleſſed. Luke 23. 29.

127 He believes that *Abraham* believed God, and that *that* was accounted to him for righteouſneſs; and yet he believes that *Abraham* was juſtified by works. Rom. 4. James 2.

128 He believes that God promiſed *Jacob* to bring him up from *Egypt*, *Gen.* 46. 4. and yet he believes that *Jacob* died in *Egypt*, *Gen.* 49. and yet he believes that God was not worſe then his Word.

129 He believes that *Pharaoh* did harden his own heart, *Exod.* 8. 15. and yet he believes, that God did harden *Pharaohs* heart, *Exod.* 4. 21.

130 He believes that God viſits the iniquity of the fathers upon the children, *&c Exod.* 20. 5. and yet he believes that the child ſhall not bear the fathers ſin, *Ezek.* 18. 20.

131 He believes that he ought not to ſwear at all, *Mat.* 5. 34. and yet he believes that he may take an oath.

132 He believes that Oblations and Sacrifices were of Gods appointment, and that God requiſed them at the hands of the Jewes; and yet he believes that ſacrifices and burnt offerings God would not have, *Pſalm* 40. 7. and that God requir'd them not at their hands, *Iſa.* 1.

133 He believes that the holy One of Iſrael neither ſlumbers nor ſleeps; and yet he believes

that *David* was not to be blamed for saying, Awake, *O Lord*, why sleepest thou?

134 He believes that Christ was more beautifull then any of the sons of men, *Psalm* 45.3. and yet he believes that there was no beautie nor comelinesse in him, why he should be desired, *Isai.* 53.2.

135 He believes that he is blessed that feareth alway; and yet he believes that he that alwayes lives in fear is not blessed.

136 *He* believes that the gift and calling of God is without repentance; and yet he believes that God calleth us to repentance which is his gift.

Prov. 16. 4. 137 He believes that God made all things for himself; and yet the wicked for the day of evill.

138 He believes that he should not rejoyce when his enemy falleth, *Prov.* 24. 17. and yet he believes that the righteous may rejoyce, when he seeth the vengeance *written executed*; yea, and wash his feet in the blood of the wicked, *Psalm* 58.10.

Job 14. 139 He believes that all a mans dayes are numbred; and yet he believes that a man may die before his time, *Eccles.*7.17.

140 He believes that the first chapter of *Matthew* declares the generation of Christ; and yet he believes that none can declare his generation, *Isa.*53.8

141 He believes that of Christs Kingdome there shall be no end, *Luke* 1.33. and yet he believes that the Sonne shall give up his Kingdome to the Father, 1 *Cor.* 15. 24. and 28.

142 He believes that a Christian hath a will of

of his own; and yet he believes that 'tis not for a Christian to own his will.

143 He believes that many enjoy deliverances from God, who yet he believes do not enjoy God in the deliverance.

144 He believes that none can remit sinne but God, *Mark* 2. 7. and yet he believes that the Disciples could remit sin; for saith Christ, Whosoever sins ye remit, they are remitted to them. *John* 20. 23.

145 He believes that our good works may be, yea, that they ought to be so done before men, as to be seen of men, *Matth.* 5. 16. and yet he believes that we must not doe good works to be seen of men, *Matth.* 6. 1.

146 He believes that a man should not judge, lest he be judged; and yet he believes that he that judgeth himself shall not be judged;

147 He believes that as a man hath receiv'd freely, so he should freely give, *Matth.* 10. 8. and yet he believes that the labourer is worthie of his hire, and that they who preach the Gospel, should live of the Gospel. 1 *Cor.* ii. 31 Matth. 10. 10.

148 He believes that a man should not judge, lest he be judged, *Matth.* 7. 1. and yet he believes that every man ought to judge. John 7. 24.

149 He believes that *John* said he was not *Elias*, *John* 1. 21. and that it was truth which he spake, and yet he believes that Christ said, that *John* was the *Elias* that was to come, *Matt.* 11. 14. and that Christ also spake the truth.

150 He believes that *John* came neither eating nor drinking, *Matth.* 11. 18. and yet he believes that *Iohns* meat was Locusts and wild honey, *Matth.* 3. 4.

151 He believes that Christ was born of

Mary Matth. 1.15. and yet he believes that his Disciples were his mother. *Matth.* 12.49.

152 He believes that it is appointed for all men once to die, *Heb.* 9.27. and yet he believes that what man soever eateth of Christ, who is the true bread of life shall not die.

153 He believes that he that eats Christs flesh, hath eternall life, *Iohn* 6.54. and yet he believes that the flesh profits nothing, *Iohn* 6.63.

154 He believes that the Jewes were the children of *Abraham*, *Iohn* 8.33. and yet he believes that they are of their father the devil, *Iohn* 8. 44.

155 He believes that the Saints are freed from sin; and yet he believes that they sin often.

156 He believes that *Lazarus* sickness was not unto death, *Iohn* 11. 4. and yet he believes that *Lazarus* died of that sickness, *Iohn* 11.14.

157 He believes that the Law is holy, just and good, *Rom* 7.12, & yet he believes that the law is the strength of sin, 1 *Cor.* 15.46. and that it is the Ministery of condemnation, 2 *Cor.* 3.7.

158 He believes that whosoever shall say to his brother, *Thou fool*, is in danger of hell fire, *Matth* 5.22. and yet he believes that *Paul* called the *Galatians* fools, *Gal.* 3. 1. and yet was in no danger of hell-fire.

159 He believes that the Believers mentioned in the eleventh of the *Hebrews*, obtained promises, *Heb* 11.33. and yet he believes that they received not a promise, *Heb.* 11.39. which was the promise.

160 He believes that the Kingdom of heaven is a Kingdome of peace, *Phil.* 3.20. and yet he believes that there was war made in heaven, *Rev.* 12.7.

161 He

161 *He* believes that nothing can be done againſt the will of God; for, Who hath reſiſted his Will? and yet he believes that every ſinne is committed againſt the Will of God.

162 He believes that many men know God; and yet he believes that no man hath the knowledge of God.

163 He believes that every man in himſelf is far off from God; and yet believes that in God every man lives, moves, and hath his being, and that God is not far off from any one of them.

164 *He* believes that *Peter* and *Andrew* were but fiſhermen; and yet he believes that they were fiſhers of men; *Matth.* 4. 18. 19.

165 *He* believes that God heareth not ſinners, *Iohn* 9. but that their prayer is an abomination to him, *Prov.* 28. 9. and yet he believes that God heard and granted *Ahabs* prayer, who had ſold himſelf to work wickedneſs in the ſight of the Lord.

166 *He* believes that God ſpake his minde when he ſaid to *Hezekiah*, Thou ſhalt die, and not live. *Iſa* 38. 1. and yet he believes that God altered not his mind, though he added fifteen yeers more to his life.

167 *He* believes that God is no where; and yet he believes that God is every where.

168 *He* believes that God is not this or that; and yet he believes that God is all in all.

169 *He* believes that 'tis a woe to him, when every one ſpeaks well of him; and yet 'tis a ſmall thing with him to be judg'd by mans day.

170 *He* believes that at the Name of Jeſus every knee ſhould bow, *Phil* 2. 10. and yet he believes that he is not to bow at the Name of Jeſus, *no*, nor at the naming of Jeſus.

171 *He* believes that if he forgive men their treſpaſſes, *viz. againſt him*, the heavenly Father will alſo forgive his, *Matth.* 6. 14. and yet he believes that a man may forgive every man that treſpaſſeth againſt him, and yet not be forgiven of God.

172 *He* believes that light is not darkneſs; and yet he believes that all the light that is in ſome men is darkneſs.

173 He believes that wiſedom is not folly; and yet he believes that all the wiſedom of the world is fooliſhneſs.

174 He believes that if Chriſt had not come and ſpoken to the Jewes, they had not had ſin, *Iohn* 15. 22. and yet he believes that they had had ſin, though Chriſt had not come and ſpoken to them.

175 *He* believes that it is true which Chriſt ſpake, *Iohn* 9. 41. to the Phariſees, that if ye were blind, ye ſhould have no ſin; and yet he believes that they were blind and had ſinne, yea that their blindneſs was ſinne, and their ſinne was blindneſs.

176 He believes that God ſcourgeth every one whom he receiveth, *Heb.* 12. 6. and yet he believes that God doth not receive every one whom he ſcourgeth.

177 *He* believes that there was no reaſon at all as from the Perſons, why God ſhould love *Iacob* & hate *Eſau*; and yet he believes that *Iacob* was more *lovely* then *Eſau*, and yet that God was no reſpecter of perſons on either-account.

178 *He* believes that the Saints are the fulneſs of Chriſt, *Eph.* 1. 23. and yet he believes that Chriſt is the fulneſs of the Saints, *Iohn* 1. 16.

179 *He* believes that many never ſaw Chriſt naked,

naked, nor hungry, nor thirſty, nor in priſon, nor ſick, whom yet he believes Chriſt will turn into hell; becauſe that when he (*any one of his*) was hungry, they gave him no meat; when thirſty, they gave him no drink; when naked, they clothed him not; when ſick and in priſon, they gave him no viſit, *Matth.* 25. 41, *&c.*

180 *He* believes that to Jeſus Chriſt is all power given both in heaven and in earth, *Matth.* 28. 18. and yet he believes that to ſit at his right hand, or at his left, is not in his power to give, *Matth.* 20. 23.

181 *He* believes that Jeſus Chriſt knows all that the father knows; and yet he believes that of *that* day, and of *that* houre knoweth no man, no not the Angels which are in heaven, * neither the Son, but the Father onely. * Marke 13. 32.

182 *He* believes that Jeſus Chriſt was good, and that he that called him good, had good reaſon to call him ſo; and yet Chriſt ſaid to him, Why calleſt thou me good? ſeeing there's none good but one, even God, *Mark* 10. 18.

Wherein he did not deny himſelf to be good, which they affirmed; but affirmed himſelf to be God, which they denied.

183 *He* believes that he ſhould call no man Maſter or Father on earth, for one is his Maſter and Father, even God who is in heaven, *Matth.* 23. and yet he believes that there are on earth ſuch as he may call Maſters and Fathers, and not tranſgreſs Chriſts command.

184 *He* believes that an Idol is ſomething; and yet he knows that an Idol is nothing.

185 *He* believes that jealouſie implies doubt and perplexity of inquiry, and yet he believes that

that there is no such thing in God, though he believe him to be a jealous God.

Which doth not obscure his Omniscience, but enlightens his severitie, which will not admit of the least declension from him, or that another should participate of, or hurt what he loves.

186 *He* believes that they to whom *Iames* writ, had not onely heard of the patience of *Iob*, but had also seen the end of the Lord; and yet he believes that none of them ever saw *Iob*, or the end of the Lord with *Iob*.

They saw Jobs *day as* Abraham *saw Christ's day, viz. by faith, which is the evidence or sight of things not seen.*

187 He believes that there is but one God, and one Lord, and that there is not another beside him; and yet he believes that there are many gods, and lords many.

188 He believes that the Publican stood a far off; and yet he believes that he stood neerer to God then the Pharisee did.

189 He believes that where there is most love, there is most fear; and yet he believes that perfect love casteth out fear.

190 He believes that the promise was made to *Abraham*, and to his children; and yet he believes that all are not the children of the promise, which are the children of *Abraham*.

191 He believes that they who had the foreskin of their flesh cut off, were circumcised; and yet he believes that the cutting off the flesh is not circumcision, but that a man may be circumcised,

cumciſed, though he have not the foreskin of his fleſh cut off.

192 He believes that they were all *Iſraelites*, who were of *Iſrael*; and yet he believes that they were not all *Iſrael* who were of *Iſrael*, and that all *Iſrael* were not *Iſraelites*.

193 He believes that the diligent hand maketh rich; and yet he believes that it is not the diligent hand, but the bleſſing of God, which maketh rich.

194 He believes that riches are not nothing; and yet he believes that they who ſet their eyes upon them, ſet their eyes upon that which is not. Prov. 23. 5.

195 He believes that all men are not begotten and born of God; and yet he believes that all men are his off-ſpring.

196 He believes that God hath no hands; and yet he believes that his hands formed the dry land, *Pſalm* 95. 5. and that the firmament ſheweth his handy work. Pſalm 19. 1.

197 He believes there are ſome men alive, of whom he believes that they are dead, while they live.

198 He believes that from him that would borrow, he ſhould not turn away; and yet he believes he may turn ſome away that would borrow of him without lending them any thing.

199 He believes that he ſhould turn his right cheek to him that ſmiteth him on the left; and yet he believes that if he can avoid it, he may refuſe a ſecond ſtroak.

200 He believes that there are many neceſſary things; and yet he believes that there is but one thing neceſſary.

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201 He believes that there is no difference between the Jew and the Gentile, *Rom.* 10.12. and yet he believes there is this difference; that the Jew is first, and then the Gentile. Rom. 1. 16.

202 He believes that some men may be called *Immanuel*, *i.e.* God with us: and yet he believes that God may not be with them.

203 He believes that some men do not die in their sins, of whom he believes that they were sometime dead in their sin.

204 He believes that bodily exercise profits but a little, 1 *Tim.* 4.8. and yet he believes that there is great use of, and great profit by bodily exercise.

205 He believes that a believer should not seek great things for himself: and yet he finds that Believers seek the greatest things for themselves, without offending: yea he believes they should offend, if they did not do it.

206 He believes that he to whom *John* bare witness, *i. e.* Jesus Christ, did baptize, *John* 3. 26. and yet he believes that Jesus baptized not, *John* 4.2

207 He believes that no man hath seen God at any time, *John* 1. 18. and that not any man hath seen the Father, *John* 6.46, yea he believes that no man can see him, 1 *Tim.* 6.16. and yet he believes that he who hath seen Jesus Christ hath seen the Father. Joh. 14. 9.

208 He believes that Jesus Christ came not to judge the world. *John* 12. 47. and yet he believes that for judgement he came into the world, *John* 9.49.

209 He

209 He believes that that Scripture 2 *Kings* 18. 5. is true, viz, that after *Hezekiah* there was none like him of all the Kings of *Judah*: and yet he believes that place, 2 *Kings* 23. 25. to be also true, where 'tis said that like to *Iosiah* there was no King before him.

210 He believes that God will with-hold no good thing from them that walk uprightly: *Psalm* 84. 11. and yet he believes that God doth with-hold many things which are good from such, without any breach of promise.

211 He believes that Christ spake the truth, *John* 5.31. where he saith, If I bear witness of my self, my witness is not true: and yet he believes that Christ spake the truth also in *John* 8. 14. where he saith, Though I bear record of my self, yet my record is true.

212 He believes that it was promised, *Malachi*, chapter 4.5. that *Elias* should come: and yet he believes the promise was fulfilled, though *Elias* did not come.

213 He believes that though a man be justified without the righteousness of works: yet he believes that a man without workes of righteousness is not justified.

214 He believes that God willeth all men to be saved, 1 *Tim.* 2. 4. and yet he believes that God wills not the salvation of all men.

215 He believes that Justification is by faith alone: and yet he believes that that faith which is alone, doth not justifie, *James* 2.

216 *He* believes that a poor man may be a godly man: and yet believes that no godly man is poor.

217 *He* believes that a man may die in peace: and yet he believes that such a man may

may not finde peace in death.

218 He believes that there is sinne in every Saint; and yet he believes that no Saint is in sinne.

219 He believes that place, *Iosh.* 10.14. to be true, *viz.* that there was no day like that before it or after it, that the Lord hearkened unto the voice of a man; and yet he believ's that God both before and after that day hearkned to the voice of a man.

220 He believes that a man may be a member of a Church; and yet he believes that that man may not be a member of the Church.

221 He believes that a Believer doth discover his sin to God; and yet he prayes to God to cover his sin.

222 He believes that God once did drown the world, becauſe the imaginations of mans heart were evil, onely evil, continually evil, *Gen.* 6.5. and yet he believes that God will never doe it again, though the imaginations of mans heart be as bad as they were before, *viz.* evil, onely evil, continually evil, *Gen.* 8.21.

223 He believes that man being in honour abideth not, but is like the beast that periſheth, *Pſalm* 49.12. and yet he believes that man periſheth not like the beaſt.

224 He believes that women are commanded to be keepers at home, (or rather houſe-keepers, *i.e.* good houſe-wives) and yet he believes they may go abroad about their buſineſs, provided they make it not their buſineſs to goe abroad.

225 He believes that the Lambe of God taketh away the ſin of the world, *Iohn* 1. 29. and is the propitiation for the ſinne of the whole

whole world, 1 *John* 2. 2. and yet he believes that the whole world lies in wickedneſs, 1 *John* 5. 19.

226 He believes that whoſoever denies Chriſt before men, him will Chriſt deny before the Angels of God, *Luke* 12. 9. yea, before the God of Angels, and his Father which is in heaven, *Matth.* 10. 33. and yet he believes that *Peter* who denied him before men was not denied before God.

227 He believes that a Chriſtian ought not to take thought, *i.e.* care for to morrow; and yet he believes that *Joſeph*, who was a Chriſtian, ſinned not, though he took thought and care for ſeven years to come.

228 He believes that men gain moſt by loſing, and that they loſe moſt by gaining, *Matthew* 16. 25.

229 He believes that God was as good as his word to *Abraham*, and fulfilled the promiſe of giving him as well as his ſeed (*Gen.* 17. 8.) the land of *Canaan* for a poſſeſſion; and yet he believes that God gave him none inheritance in it, no nor ſo much as to ſet his foot on. Acts 7. 5.

230 He believes that *Noah* lived and died before *Abraham* was born; and yet he believes that *Noah* was a ſon of *Abraham*.

231 He believes that fear hath torment, 1 *John* 4. 18. and that where torment is, a man is not bleſſed; and yet he believes that bleſſed is the man who feareth alwayes. Proverbs 28. 14.

232 He believes that God purged *Ieruſalem*, and yet he believes that *Ieruſalem* was not purged, *Ezekiel* 24. 13.

233 He believes that the kingdome was prepared for all the Saints before the foundation of

of the world was laid, *Matth.* 25. 34. and yet he believes that Christ went to prepare a place for the Disciples, *&c.* some thousand of years after the foundation of the world was laid.

John 14. 2. 233 He believes that Christ said true, when he said, *John* 16. 10. I go to my Father, and ye shall see me no more; and yet he believes that they were to see him, yea that they did see him again, and that before he went to his Father. *Moreover*, he believes that they shall see him again, though he be gone to his Father.

235 He believes that all in Christ Jesus are alwayes fitted to go to heaven, and yet he believes that they are not at all times fit to go to heaven.

236 He believes that he that believeth, maketh not (*ought not* to make) haste; and yet he believes that none makes, *nor ought* to make more haste then he.

237 He believes that Scripture to be true and sweet, *Your strength shall be to sit still*: and yet he believes that he who sits still, will never be a strong Christian.

238 He believes that *Israel* was commanded to stand still, and to see the salvation of God; and yet he believes that if they had stood still, they had not seen the salvation of God.

239 He believes that such a people that are in such a case, as *Psal.* 144. are a happy people; and yet he believes that a peoples happiness doth not consist in them things; for they may have them and go to hell, when they that have them not, but have the Lord for their God, will go to heaven; *and happy are the people that are in such a case.*

240 He believes that it doth not yet appear what

what Saints, (who are now the Sons of God) shall be when Christ appears; and yet he believes that this doth plainly appear, that when Christ doth appear, they also shall appear with him in glory, and that they shall be like him, for they shall see him as he is, 1 *John* 3.2.

241 He believes that God is found of them that seek him not, *Isa.* 65.1. and yet he believes that every man is to seek him; for *as* he believes that every one that seeks shall finde, *so* he believes that he that doth not seek may not find, and he that doth find must yet be a seeker.

242 He believes that we all see but darkly as through a glass 1 *Cor.* 13.12. and yet he believes that we do with open face. *i. e.* clearly see the glory of the Lord, and that in a glass, 2 *Cor.* 3.18.

243 He believes that many persons come after Christ, and yet he believes that but few persons follow Christ.

224 He believes that these words, 1 *John* 2.1. If any man sin, we have an Advocate with the Father, Jesus Christ the righteous, are no encouragement to any man to sin; and yet he believes that if any man have sinned, 'tis a great encouragement that he hath with the Father an Advocate, even Jesus Christ the righteous.

245 He believes that God chuseth a people, because of his love, *Deut.* 7.7,8. and yet he believes that he loveth a people, because of his choice, 1 *Sam.* 12.22.

246 He believes that he that's called a servant, is a free-man; and yet he believes that he that's called a freeman is a servant, 1 *Cor.* 7.21.

247 He believes that a man may be in Christ Jesus who is the hope of glory, *Joh.* 15.2.

and yet he believes that Christ Jesus may not be in such a man the hope of glory

248 He believes that Christ spake truth when he said, *Joh*o. 18. All that ever came before me, are thieves and robbers; and yet he believes that many Prophets, and *John* (who was *Elias*) came before him, and yet that neither they nor he were thieves or robbers.

249 He believes that he should never believe some things, if he did not see them; and yet he believes that he should never see other-some-things if he did not believe them.

250 He believes that a man may not be far from the Kingdome of heaven; and yet he believes that the Kingdome of heaven may be far enough from such a man.

251 He believes that Gods permission of sin will not excuse mans commission of sin.

252 He believes that Christ was the Son of man; and yet he believes that he was no mans Sonne.

253 He believes that Christ was *Davids* Son; and yet he believes that *David* did not beget him.

254 He believes that Christ had a Father and Mother and yet he believes that he was without Father and Mother.

255 He believes that Christ was truely in the flesh, 1 *Tim*. 3. 16. and yet he believes that he was but in the likeness of sinful flesh. *Romans* 8. 2.

256 He believes that every man that believes is not a Believer, *Acts* 8. 13.

257 He believes that they who crucified Christ (and sinned in doing it,) both saw him and knew him; and yet he believes that whosoever

ſoever ſinneth, hath not ſeen him, nor known him, 1 *Iohn* 3. 6. for had they known him, they would not have crucified the Lord of life, 1 *Cor.* 2. 8.

258 He believes that ſome perſons are alive and dead at the ſame time; for they that live in ſin, and the pleaſures of ſinne, are dead while they live.

259 He believes though it be a *Paradox* to ſome, that this is the true *Orthodox* doctrine, that he that believeth ſhall be ſaved, and he that believeth not, ſhall be damned, *Mark* 16. 16.

260 He believes that a man cannot enter the ſecond time into his mothers womb, and be born again; and yet he believes that unleſs a man be born again, he cannot ſee the Kingdom of God. *Iohn* 3. 3.

261 He believes that he that is weak in the faith may be received, and to diſputations about doubtfull things; and yet he believes that he who is weak in the faith, ſhould not be received to doubtfull diſputations, if that be the meaning of theſe words, εἰς διακρίσεις διαλογισμῶν, *Rom.* 14. 1.

262 He believes that *Paul before his converſion*, as touching the righteouſneſs which is of the Law, was blameleſs, *Phil.* 3. 6. and yet he believes that *Paul before his converſion*, was a prime or chief ſinner; yea, as we read it, that he was the firſt or chiefeſt of ſinners, 1 *Tim.* 1. 15.

263 *He* believes that they which are not happy in this world, will never be happy in the world to come.

264 He believes that the *little* which but one righteous man hath, is better then the riches of many wicked, *Pſal.* 37. 16.

265 He believes that the grace of God which hath appeared, bringeth salvation to all men, *Titus* 2. 11. and yet he believes, and it easily appears, that the grace of God bringeth but few men unto salvation.

266 He believes that it is without question that a form of godliness may be without the power of godliness, 2 *Tim.* 3.5. and yet he believes that it is a question, whether the power of godliness can be without a form.

267 He believes that a man may bring forth fruit, and yet be an emptie Vine, as *Hosea* 10.1. *Israel is an emptie Vine, bringing forth fruit unto himself.*

268 He believes that a Saint should not be secure though he be safe; and yet he believes that a Saint should not be afraid, though he be be in danger.

269 He believes that men are sometime delivered up to Satan, that they may be delivered from Satan, 1 *Cor.* 5.5.

270 He believes that Saints are *living-dead* men, *Galat.* 2.19, 20. and he believes that sinners are *dead-living* men, *Eph.* 2.1, 2. yea he believes that they both are dead and alive, alive and dead at the same time.

271 He belives that if we be not crucified with Christ, Christ's being crucified will not deliver us from death; for we may die in our sins, and be damned notwithstanding; if we do not rise with Christ, Christs resurrection will not save us; 'tis not onely Christ without us, but Christ within us, who is our hope of glory, *Colos.* 1.27.

272 He believes that at first the person of man infected the nature; but he believes that ever

ever ſince, the nature of man hath infected the perſon.

273 He believes that there is nothing more riſe among us, then the Chriſtian name, or the Name Chriſtian; and yet he believes that there is nothing more rare among us, then the Chriſtian man, unleſs it be the Man-Chriſtian.

274 He believes that mans idle time is the devils buſie time; and therefore he believes (as *Latimer* ſaid) that the devil hath more ſervice done him in one holy day, then in many working dayes.

275 He believes that this querie may be put, Whether a Chriſtian-Magiſtrate ſhould propagate the Goſpel? and yet he believes that to deny it is a contradiction in terms; for 'twere as much as to ſay, that a Chriſtian muſt not be a Chriſtian, or act like a Chriſtian.

276 He believes that it is forbidden to ſervants to anſwer again, *Titus* 2. 9. and yet he believes that ſervants may anſwer again, and not ſin, and ſin if they anſwer not again.

277 He believes that he that committeth ſin, is of the devil, 1 *John* 3. 8. and yet he believes that ſome have committed ſin, who have not bin of the devil.

278 He believes that we live by faith, and not by ſight; and yet he believes that faith is ſeeing, and that it is the *evidence of things not ſeen*; for by faith we ſee things which are not now ſeen, but ſhall be when we live by ſight and not by faith.

279 He believes that men may have the Scriptures by heart; and yet he believes that the Scriptures may be far enough from their hearts, and their hearts further from the Scriptures.

280 He believes that men cannot enter into the cares of this world, but they muſt enter into a world of cares.

281 He believes that there are many poor in the world, and many poor ſpirits; and yet he believes that there are but few in the world, who are poore in ſpirit.

282 He believes that reaſon is not equall in all men, nor perfect in any men; but ſo weak, fickle and unconſtant in the moſt of men; that he believes *there is no reaſon* why any man ſhould lean to his own underſtanding, and that there is none or little reaſon why any man ſhould impoſe on another, he being ſo ſeldome and ſo little while conſiſtent with himſelf, who was as confident, *and upon thought-reaſon*, as confident of the opinion wherein he was, as he is of the opinion wherein he is.

283 He believes that the rich men caſt in much into the treaſury, yea much more then the poor widow, for ſhe caſt in but two mites, which two mites, make but one farthing; & yet he believes that that one poor widow caſt in more then they all, though there were many, and many that were rich men, who caſt in much, *Mark* 12. 41, 42, 43, 44. Or thus:

284 He believes that what the rich men caſt in, was more for worth; but what the widow caſt in, was worth more, at leaſt more worthy. Or thus,

285 He believes that though what the rich men caſt in was of more value; yet he believes that what the poor widow caſt in, was more valued, and therefore was more; for that's moſt which is moſt in Gods account.

286 He believes that women ſhould hearken to, and learn of their husbands, and not be ruled by their own wills; and yet he believes that when womens wills are reaſon, 'tis reaſon that women ſhould have their wills: yea he believes that ſometime husbands are to hearken to their wives, though what they ſay, may ſeem to be unreaſonable, and therefore grievous to be born, *Gen.* 21. 12.

287 He believes that man cannot live alone without creatures; and yet he believes that that man cannot live by creatures alone.

288 He believes that eternall life is begun in this world; for this is life eternall to know God and Jeſus Chriſt whom he hath ſent.

289 He believes that a man may know all that which is written of God; and yet he believes that he may not know the God of whom it is written.

290 He believes that a Saint leads another life, in this life; for though he live in the fleſh, yet Chriſt liveth in him, and the life which he liveth in the fleſh, is by faith of the Sonne of God.

291 He believes that a man may give all his goods to feed the poor; and yet he believes that that man hath no charitie, 1 *Cor.* 13. Every man that gives is not charitable.

292 He believes that God exalts ſome men, to caſt them down; and he believes that God caſteth ſome men down to exalt them.

293 He believes that man lives by death; for his naturall life is preſerved by the death of creatures, and his ſpirituall life by the death of Chriſt.

294 He believes that though bread be the

staffe of mans life; yet he believes that man doth not, live by bread; for how could weak things strengthen him, and dead things keep him alive, were it not for the Word of God, by which creatures are what they are, and doe what they doe?

295 He believes that God can and doth make some mens beds in their sickness, whose beds cannot be made in their sickness.

296 He believes that a man may die for Christ; and yet he believes that such a man may not die in Christ.

297 He believes that how little good soever we enjoy, ther's great reason we should be contented; and yet he believes that how much evil soever we undergo, ther's no reason we should be discontented.

298 He believes that many men receive the truth, who do not receive it in truth,

299 He believes that every earthly minded man minds earthly things; and yet he believes that every man that minds earthly things, may not be an earthly minded man.

300 He believes that though a Saint may be sometime weary in doing the work of the Lord; yet he believes that a Saint is never weary of doing the work of the Lord.

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301 He believes that a man may be damned though he be baptized, if he do not believe; and yet he believes that a man may be saved if he do believe, though he be not baptized.

302 He believes that to a sinner to be carnally minded is death; and he believes that to

to a Saint 'tis death to be carnally minded: the ſinner will die for being ſo, and the Saint had rather die then be ſo.

303 He believes that the Saint and the ſinner are not the ſame kind of men; though yet he believes that they are men of the ſame kinde.

304 He believes that though we may not ſpeak evil of dignities; and yet he believes that we may ſpeak of the evil of dignities.

305 He believes that 'tis better to be delivered to death for not ſinning, then to be delivered from death by ſinning.

306 He belives that they have but little (if any) reaſon to expect protection from the God of Truth, who will not (though there be great reaſon that they ſhould) afford protection to the truth of God.

307 He believes that a man may have the teſtimony of his own ſpirit, and yet not have the witneſs of Gods Spirit; but he believes that a man cannot have the witneſs of Gods Spirit, but he ſhall alſo have the Teſtimony of his own ſpirit.

308 He believes that many mens faith is but phancie; and he believes that many men will phancy his faith to be but ſo.

309 He believes that a man may be a true Believer, though he ſhould not believe all the *Paradoxes*, which he hath written, to be *Orthodoxes*.

FINIS.